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INTERNATIONAL BIBLE STUDY.

August 29, 1886.——*John* 14 : 1-14.
See last Guardian.

September 5.——„——*John* 15 : 1-16.

IT is with some compunction that we let the order of lessons lift us over the second half of the 14th chapter. We have, however, already written about these chapters in "Love Revealed." We pass then to the 15th chapter, where the parable of the Vine and the branches so beautifully discloses to us the intimacy into which Christ proposes to bring his people with himself and thus with each other.

I am the true vine, says Jesus. There is a false vine; it is the vine of self, and the fruit thereof is self-glorification. It professes to be the true vine, the vine of God's planting, and denies that any other has right to be. It is only through the Lord Jesus that heaven's fruit of life is made to appear on earth. There is but one true Vine, for there is no other name given among men, under heaven, whereby we may be saved. "And my Father is the husbandman." Christ is Lord, to the glory of God the Father. The solicitude of the husbandman is that the vine may bring forth the best fruit in greatest abundance. "Every branch in me that beareth not fruit, he taketh it away; and every branch that beareth fruit, he cleanseth it that it may bear more fruit." The branch in Christ has an opportunity of showing whether it will receive from him, or not, the means of bearing fruit. When the husbandman sees that no use is made of the golden opportunity, he removes it. The husbandman inspects the vine and its branches that he may discern and remove those that are non-productive. A solemn thought; perhaps this day, this hour, the probation may terminate; the unprofitable branch may be removed, for the advantage of the rest. "Already are ye clean because of the word which I have spoken unto you." The pruning is effected by the word. Were the disciples clean at that time? He had said before, "Ye are clean, but not all;" and after that, the word of Jesus had caused Judas to leave the company, and our Lord could look upon them as a band of believers, though ill-prepared for the trial that was coming upon them. The judicial wisdom of Jesus stays him from judging them by a standard that was not yet revealed. Pentecost is yet in the future. It is often said that trials are to the believer what pruning is to the Vine; but trials have not in themselves any sanctifying influence; they make us sensible of our need, and perhaps awaken a disposition to receive the word of healing and rectification. The great truth begins to appear at the time when the disciples were about to be made acquainted with the greatness of their need. Christ's word is purifying and removes the hindrances to fruit-bearing.

"Abide in me and I in you." The union between Christ and believers is voluntary. They seek, they choose, they determine to abide in him. They are not a growth, merely, the efflorescence of Christ; for they existed before and were branches of another vine, bringing forth sour grapes. Transferred to the true Vine, they are to abide therein by keeping ever in mind that their springs are in Him; Jesus is made of God to them wisdom, righteousness, sanctification and redemption; as they seek him he gives himself to them. Jesus communicates himself to them in the measure determined by their faith, their apprehension of their own poverty and emptiness, their sense of obligation to bear fruit. "Blessed are ye poor," says Jesus. "As the branch cannot bear fruit of itself except it abide in the vine, so neither can ye, except ye abide in me." Oh to understand fully what it means to abide in Jesus! Not I, but Christ liveth in me; I live by the faith of the Son of God. The Christian may do many admirable things, and yet not bear fruit. That is fruit which springs from the life of Christ flowing in us. Christ is the Vine, and the branches just carry on his life; they go on to do what he began to do. In fact it is only through the branches that the Vine bears fruit, and the fruit of Christ's life began to appear on the day of Pentecost. Abiding in him, the believer beareth much fruit; it is not what the believer brings to Christ that makes him fruitful; it is what he gets from Christ.

"Apart from me, ye can do nothing." Some have severed themselves from Christ to embark, as it seemed to them, on a stream of greater influence; but when the time of judgment comes, their grand works find no acceptance. The withered and rejected branches are good for nothing and are cast into the fire.

"If ye abide in me and my words abide in you, ask whatsoever ye will and it shall be done unto you." When Christ abides in us, his words abide in us; in our memory, our affections, our prayers, our plans, our aspirations; we accordingly will what he wills; our prayers bring him the very desires he has taught as to entertain; how then shall they not be fulfilled? "Herein is my Father glorified that ye bear much fruit; and so shall ye be my disciples." God is glorified in the revelation of himself; he was revealed in Jesus, he is revealed in the believer when the fruit of the Spirit declares the latter to be heaven-born, and to have been learning of Jesus. "Even as the Father have loved me, I also have loved you: abide ye in my love." The love of the Father coming into the heart of Jesus, filled him with all the fulness of God, and the river of life swept on from him to his disciples. We have a command to abide in that stream of love and life; we have not to seek that it may flow to us; we have simply to abide in it. How? by keeping his commandments; for thus had he kept in the Father's love. He learned obedience by the things which he suffered. Our Lord repeats the new commandment, to impress upon them that they are to be channels of his love; it can only reach them as it is allowed to flow through them. The felicity of divine love is that it extinguishes selfishness; and the people who propose to make a treasury or reservoir of love, attempt it at the peril of their souls. Love can only flow: arrested it stagnates and kills.

"That a man lay down his life for his friends." This was as much as they could now bear. Afterwards, they reached Romans 5 : 8-10. He calls them friends, however, not so much because of what they are to him, as because of what he was to them. "I have made known to you all that I have heard of my Father." He had laid aside all reserve, and shown them all His heart and all the heart of God. And he does not expect them to do what he commands them as bond-servants, from a painful sense of obligation, but joyfully, friendlily.

"Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit and that your fruit should abide, that whatsoever ye shall ask of the Father in my name, he may give it you." Looking back they would call to mind that it was Jesus who had called them to leave all and follow him. And every believer, looking back, may take note that just before believing on Jesus as his Saviour, he obtained the conviction that God was offering him salvation in Christ, inviting him to believe.

WEEKLY REVIEW.

—THERE is a controversy going on in the correspondence columns of a contemporary with regard to social reform among the Hindoos. One who does not sympathize with the reforming party, says that their philippics against child-marriage are having an effect, but the effect is by no means such as the reformers have been aiming at; it has the effect of intensifying the zeal for such marriages. We remember that a somewhat similar effect was produced in America, a generation ago, by the movement for the abolition of slavery; it irritated the slave-holders and made them more determined to defend and foster and even spread the system. The correspondent we refer to says:

"In fact child-marriages were very nearly dying out; but now since the attention of the negligent orthodox people has been directed to them it is feared the institution of baby marriages would revive in all its vigour."

The American slave-holders had all their wealth in slaves, and they felt towards the abolition movement as men feel towards

those who touch their wealth. But if they had acted like reasonable men, given heed to the arguments used against the system, and accepted from the state a modicum of compensation for the enfranchisement of their slaves, it would have been vastly better for them than the terrible consequences brought upon them by their obstinacy.

—IT is marvellous how suddenly some great revolutions come to pass, while others drag their weary lengths along through months and years. On Tuesday morning last, a glance at the tele[illegible]mn showed us a most surprising re[illegible]at had been consummated on the previ[illegible] day in Bulgaria, without the slightest in[illegible]ling of any such thing preceding it. This was a coming event that did not cast its shadow before. But it was really a *coup d'état*, the State being Russia and Bulgaria the victim surprised by the blow. The Czar appears to have been taking lessons from the Nihilists in the art of laying trains to distant objective points, and nothing known till the explosion takes place. It is rather an alarming state of things when the people of a country may at any moment see the Prince of their choice made a prisoner at the head of his own troops at the indication of a distant Emperor. The Russian Cæsar, it would appear, never takes his eye off Constantinople, and would have every stone removed from the highway that naturally leads to it.

—A REPORT has got abroad that the venerable Geo. Muller of Bristol, died not long since in Australia. It appears in England and in America and in German papers. We did not notice it, because we were convinced that it was untrue. If we remember rightly it was contradicted in the *Christian*

—DR. BROOKS of St. Louis, addressing Mr. Moody's "boys" at Mt. Hermon, Northfield, said:—

Dr. Bonar tells how in the early days of his ministry, after a Sabbath of what he considered unusually successful work, he was alone in his study, and he thought a majestic personage entered and offered to weigh the measure of his zeal. The young minister was very willing to submit his zeal to the test and this was the result: Of 100 parts, bigotry was 10, personal ambition 23, love of praise 19, pride of denomination 15, pride of talent 14, love of authority 12, love of God 4, love of man 3. I read that to a preachers' meeting some months ago and I said, 'That's my speech, brethren.' It had its immediate effects, and those gray-haired men bowed down in prayer.

This kind of analysis is fitted to be profitable. The table certainly shows much room for growth in the love of God and love of man. If it is there it will grow, and make the place uncomfortable for the personal ambition, love of praise and pride of denomination. The mustard-seed will force aside the superincumbent earth and give its greeting to the sun.

—THERE are no less than twenty-two Societies engaged in Mission work in Japan. The number of missionaries is 183; of churches, 168; of members, 11,678. Adults baptized in 1885,—3,115, about one-fourth of the whole. Of the churches 57 are wholly and 101 partially self-supporting.

—AN uncial manuscript of the Gospels of Matthew and Mark, has been discovered at Belgrade. It is a *codex purpureus*, the letters being in purple. It has not been unknown, but its value appears to have been overlooked. It is thought from the style of the letters to date from about A. D. 600. The last twelve verses of Mark's Gospel are in it. We have never found reason to doubt the genuineness of these verses. We can easily see why copyists should be tempted to omit them in an age when the declining faith of the church no longer received those attestations from heaven which are mentioned therein; for the promise of supernatural aid to accompany gospel-preachers would put the latter in an embarrassing position if no such attestations were witnessed. As in such circumstances there would be a temptation to omit the verses, so it would seem very unnatural to interpolate them in such a condition of the church. They carry thus the evidence of their own genuineness. The fact that the Sinaitic and Vatican MSS. omit them, is quite consistent with this view. The words could only have been included in the Gospel by a writer who believed that such divine works would accompany the preaching of it.

—MANY in Bombay remember the Rev. Dr. Jardine who was a missionary of the Church of Scotland, first in Bombay and then in Calcutta. He is now in Canada, in Brockville, Ont., and had the honour of preaching the Assembly's sermons at the late meeting of the Canada Presbyterians.

—THE *Bombay Catholic Examiner* says:—

"There has quite recently been made public a decree of the Sacred Tribunal of the Holy Roman and Universal Inquisition, dated May 19th 1886, declaring it unlawful for Catholics to become members of societies whose object it is to promote the practice of burning human remains, and declaring further that, when such societies are affiliated to the sect of Freemasonry, those who belong to them incur the excommunication reserved to the Pope. In addition to this the decree inhibits Catholics from giving directions for the cremation either of their own bodies or of those of other persons. The Holy Father has sanctioned and confirmed this decision and has ordered it to be made known to the entire hierarchy of the Church in order that they may endeavour to deter the faithful from the abominable and pagan practice of cremating human remains."

It is now no longer lawful for a Roman Catholic to take any other view of the disposal of the bodies of Christians by burning, than that which is here presented. We ourselves have a preference for burial over cremation, yet we have not found in the Bible any law on the subject. The Pope—as he has taken away many things from the Bible,—so has he added many to it, and this is one of them. Can it be shown that the Roman Christians of the first century never interred in their sepulchres the ashes of their departed friends? If the Pope has power to determine for 200 millions of people what is right and what is wrong, what they shall do and what not do, would it not be well for him to issue a few other commands? One against lotteries for instance? One against the use of intoxicants? Or one against image-worship? We shudder at the thought of the responsibility that attaches to infallibility. Many of the early Christians were burned to death at the command of Nero; did they regard this as affecting in any way their title to a resurrection? We trow not.

—THE Rev. Geo. W. Jackson, in the *Indian Baptist*, thinks it important that the missionary should bear in mind that the Hindu's standard of right and wrong is very different from the Christian's. Sin is to the former the violation of Caste-rules; *e g.* the eating of meat; the missionary is in his eyes laden with iniqnity because of his carnivorous habits. His respectful attention to the preacher is just his way of expressing his submission to British rule. We may preach in such a way as to destroy the faith which the Hindoo has, without giving him the faith in Christ which he needs to have. We are thus in danger of a rapid spread of unfaith and law-lessness. Mr. Jackson thus concludes:—

We find it to be the case that Christ's relation to Jewish ceremonies is almost precisely the relation held to-day by Christianity towards the caste ceremonies of Hinduism. And when we remember along with this fact, that caste rules about food &c, have more power to-day than the idols themselves, we ought to rejoice that in preaching Christ we find the very best reproofs of a religion of merely outward form. So that by preaching *Christ first*,—and even omitting abuse of the idols, of which idols many of the people are already half-ashamed,—we have the very best way of avoiding the loss of religion resulting from the rejection of old sanctions, by bringing the people directly under the true law of conscience, *viz.*, the word and spirit of the Christ. Thus, whilst acknowledging and to some extent realizing the difficulty of our work, I would venture to suggest to my brethren, or rather to remind them of that which they already know, that THE WAY to secure the best results is even now "to know nothing" among men "save Jesus Christ, and HIM crucified."

Of course, Mr. Jackson admits that the ceremonial law of the Jews was from God, given for a particular purpose, viz. to bring them under a sense of condemnation and thus prepare them to receive the Gospel. In the Sermon on the Mount we have the moral law intensified; exhibited in its application to the heart, its claims are immensely enhanced, (Matt. 5: 22, 28, 34, 44 &c.) and in this way Jesus shows that it cannot be relied on for acceptance with God. The missionary will do well, we think, to set forth the claims of God upon the heart-felt obedience of all men, and show the nature of the obedience required; unfold the two great commandments; point out that God looks at the heart and repudiates all service that is not of the heart. Let him go on to speak of Christ as the one only man who has perfectly fulfilled the will of God; as the Lamb of God that taketh away the sin of the world; as the one through whom pardon, purity and power come to the believer. Paul on Mars' hill, preaching to the Athenians, spoke of the claims of God, of the sin of idolatry, and what he said of Christ had reference to his resurrection and his future advent to judge the world.

—A PUBLIC meeting of Hindoos opposed to the reform movement is about to take place, specially to protest against any movement having for its aim to secure the intervention of Government. We learn from a contemporary that the two leading spirits in this proposed counter-movement, are the Hon. Mr. Mandlik and Mr. Javerilal Umiashankar. We are not much surprised that the Hon. Mr. Mandlik should disfavour any appeal to Government for the reformation of social customs that are such a dead-weight on the community, for he *is* above all a friend of the Brahmins and *once h*[illegible] himself weighed against silver *for distri*[illegible] tion among them.

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—It is supposed that a good many people in India have been taken in by the prospectus of a lottery said to be under the auspices of the Sidney Jockey Turf Club, and that they sent money for tickets. Neither the Club nor the Lottery have any existence. But the money sent would have been equally wasted if there had been a lottery.

—Dr. Murray Mitchell has contributed to the *Sunday at Home*, for July, an interesting and instructive paper on the Parsees. Dr. Mitchell thinks that it is cruel to the awakening mind of the East to encourage it to rest in its traditional beliefs, and he seeks to give a fair, impartial account of Zoroastrianism, neither flattering nor unjust. He once hoped that the Parsees might be the first of Asiatic races to profess as a race the faith of Christ. Of late, it seems to him that this high distinction is more likely to fall to another and a very different people, the Japanese.

—In the same number of *Sunday at Home*, we find an account of a visit to the aborigines of N. W. Australia, which surprises us by the story it tells of the high-handed proceedings of the settlers there. The Rev. J. B. Gribble, author of "Glimpses of Aboriginal Life in Australia," made an attempt to evangelize these aborigines in the North-West, but the Colonists would not allow him to prosecute his Mission or even to remain in the country. Something prodigiously like the slave-trade obtains there, judging from some of the things reported. Returning from the Koodardee country, 180 miles from the coast, he saw on one occasion, six men and one woman chained to each other at the neck, and by a main chain secured to a gum-tree, while some of them were manacled at the ankles. On another occasion he saw 37 men and boys chained together in this way, who had been driven more than 300 miles in this fashion. A conspiracy was formed to crush the projected mission to these unfortunates; the missionary was 'boycotted' and forced to leave, and on the passage was cruelly assaulted. Notwithstanding this, Mr. Gribble means to renew the attempt to reach these aborigines and alleviate their condition. We suppose the explanation of their mal treatment to be that they were wanted as operatives, to work for the settlers, and as they would not come willingly they were compelled to come in the inhuman manner described. We trust that the Government of West Australia will promptly interfere to put down these atrocities.

—"Be careful, young men, you are conveying a temple of the Holy Ghost," is said to have been a remark addressed to those who were bearing the corpse of a godly man to the tomb. The remark does not commend itself to us. Believers are a habitation of God through the Spirit; but their dead bodies are not. Because I live ye shall live also, said Christ, and the Spirit given to a believer is united with that in him which does not die. We are prone to make too much of the corporeal remains of those whom we love and esteem. It would be well to let our thoughts go rather with that which is not the prey of death. How marvellous is this principle of life! While it is present in a body, it associates all the attributes and functions of that body with all that is vitalizing and beneficent in nature. The products of the earth, the atmosphere, the succession of night and day, the clouds, the sun, all the ministries of nature, in fact, wait upon it and yield to it their continual tribute. But the moment that life is extinct in the body, all these ministries cease to convey their freighted blessings. They suddenly and with one voice excommunicate the very object upon which they had hitherto been lavishing their treasures. Nay, their friendly attitude is changed to a hostile one. All now co-operate for the destruction of the body, and rest not until they have torn it asunder and made havoc of all that it had been fostering. The sun smites, the atmosphere consumes, and legions of worms start into life that they may annihilate it. It is really startling to see how every thing that has life takes up arms against the thing that once had life and now has it not. This is the body of our humiliation. Whatever may have once given it honour, is now severed from it. To the dying thief it must have been a small matter what became of his body, having the promise: This day thou shalt be with me in paradise.

—We omitted to mention in our last that the Rev. Mr. Alexander of the Free Church Mission, Bombay, had been chosen Secretary of the Bombay Tract and Book Society, in place of the Rev. Mr. Grieve, gone to Europe. The Rev. Mr. Abbott continues to be Secretary for vernacular work.

—We fear that the advent of Mr. Hamilton to the Presidency Bench will be fatal to the usefulness of the Society for preventing Cruelty to Animals. Mr. Hamilton sternly refuses to consider the use of the goad by bullock-drivers cruel. He has been brought up in the Deccan and is habituated to see bullocks goaded without the intervention of such Society, and does not see why the Bombay bullocks should be better off than those of the Deccan. Thus there is little left for the servants of the P. C. A. Society to do. One of the inspectors pleaded that the goad was an inch long, and sometimes draw a pound of blood from the bullocks, but Mr. Hamilton was callous while the bullocks, unhappily, are not.

—We have much pleasure in printing Bro. Ward's letter to which we invite the attention of our readers. We do not know why—referring to ours of August 7th—he regrets not to find the critic's name. We supposed that it was understood that nothing appears as editorial in our columns but what *is* editorial; any thing from the pen of another is marked communicated, or has some other token of its being contributed. Further, the doubt expressed was not whether such methods were used in churches, but whether they were used in "the most respectable Christian churches." Mr. Ward insists that the usages obtain in the M. E. churches. In that case it is some comfort that there are Christian denominations in America not contaminated by them. We are constantly seeing many of the M.E. papers of the United States, and are still persuaded that the things mentioned in the *India Watchman* are exceptional. There is a great deal that is not according to our mind in the means used to raise money for religious purposes. It is one thing to protest against such; it is another to give the people of this country a grievously erroneous picture of the most respectable Christian churches of the West, to the great delight of the enemies of the Gospel.

—The people of Bulgaria are not willing that the Czar of Russia should have it all his own way among them. Both the army and the people—unawed by the army of 200,000 over the frontier,—have risen up against the provisional Government and suppressed it as dramatically as it came upon the scene. But in the meantime, Prince Alexander is in the hands of the Czar's emissaries, and the situation is embarrassing. We can hardly suppose that England will maintain a prudential silence, if Russia refuse to restore the Prince.

[redacted] readers fail to read,

—Let none of our [redacted] touching trimark, digest and profit by the [redacted] Disease, bute to the late Mr. Kirk, by Dr. [redacted] among our Selections.

NOTICES OF BOOKS AND REPORTS.

Free Church of Scotland's Mission. Bombay Report. Mr. Hissamoodin, an Evangelist, gives an interesting account of his work among the Mahomedans. We extract the following paragraph:—

"The correspondence which I had last year clearly shows that I have come across two kinds of people. The first consists of such as are strongly opposed to the Christian faith, and who have also lost faith in their own religion. The second consists of persons who do not believe in the present phase of the Mohammedan religion. They are Sufis, and hold that this is true Mohammedanism. They have a profound respect for the religion of Christ, and hold that Christianity and Sufism are one and the same. They say that the learned Christian commentators have not interpreted the Christian Scriptures in some places correctly, but have done as they liked. They affirm that every Sufi leads exactly the same kind of life which Christ lived on earth. I think that the number of such in India is small; but this class can comprehend the Christian doctrine of holiness better than most others, and I have great hopes of their being influenced in the right direction. Most of them are educated men, some of them graduates of the Punjab University. I am very much interested in the class.

Rev. G. R. Navalkar has the two stations of Alibag and Revadanda under his charge. He says:—

Our schools enable us to impart religious instruction to the children of classes who otherwise would never come under its influence, and they draw to our religious services on Sabbath grown-up men that consider it a disgrace to stand at a street-preaching or enter a Christian place of worship. In regard to the social standing of our students at Alibag, I have great pleasure in testifying that they are such as rarely attend Mission Schools, and I regret to say that on two occasions two high European officials *went out of their way* to reproach such boys for attending, and their guardians for sending them to our school. But we are not in any way daunted by the opposition of the heathen, whether of Asiatic or European race. W have faith in Him, regarding whom the prophetic word was spoken, 'Why do the heathen rage, and the people imagine a vain thing?'

The Rev. Narayan Sheshadri, reporting on the Jalna and Bethel Missions, says:—

"In common with God's people all over the world we have been receiving a measure of His blessing in connection with our Revival Mission. Two and twenty years ago we found only a couple of Christians in this large place, neither of whom could read the word of God intelligibly in their own mother tongue, but by the 31st of December last the original two

were multiplied into 932. Two and twenty years ago our first training school, composed of six young men and six young women (their wives), were accommodated in a room beside the cookhouse of a pious officer, who, with his family, took special interest in our then infant mission, but now we have in this Cantonment a Chapel Bungalow, which can seat 300 persons, a school-house and a Bungalow for the Resident Missionary, besides six or seven public buildings at Bethel, and now during the year under consideration we have two village churches and a third will be ready before the rains set in. Two and twenty years ago we had two Christian workers, now we have nearly fifty. No inconsiderable portion of the district around this is being gradually leavened with Gospel truth. We constantly receive invitations to locate Christian teachers and preachers in different villages. How to meet their demands is often a problem not easily solved. What we most urgently need is *men* and *means*.

Thirty-eight adults joined the Church in the Bethel district last year.

"THE Bitter Bitter Cry of Outcast Inventors." By Thomas Waghorn, London. 1/6d. The author of this calls himself "the wronged and persecuted inventor of a new process" and lifts his voice against "the fiendish injustice" which is now and ever has been shown to inventors. On page 71 he tells us that about a year ago he invented what he considered a good system of Shorthand and sent it to a publisher with money to pay for its printing. He prints the letter which he received in reply, and most people would think it a kind epistle. The publisher says he could not possibly publish the manuscript and must even decline printing it; he thought the scheme utterly impracticable, and thought the writer would see it to be so, if he were not suffering from *mental overstrain caused by incessant work*. This pamphlet of 102 pp. is filled with instances of inventors whose merits the world was slow to recognize. It closes with the following words:—

England is about to hold an exhibition of inventions. But unless she begins to treat inventors with far more kindness than she has hitherto done, she will only be building the tombs of the prophets, and garnishing the sepulchres of the righteous, which she and her fathers have slain by the cruelest of all deaths—a broken heart. As Macbeth and Herod were terrified—the one at the thought of Banquo, the other at the thought of John having risen from the dead,—so let the English when they read this pamphlet, which purports to be written by Thomas Waghorn, be terrified to some good purpose, and resolve that henceforth they shall treat inventors far far better than has been the case in the past. Then shall the national annals never again be disgraced by the record of such cruel neglect as that which has been shown to Thomas Waghorn and many others. Then also shall a glorious exemplification be furnished of the truth of the first part of the proverb, "*Rebuke a wise nation, and they will love thee;* rebuke a foolish nation, and they will hate thee."

"*India's Young Folks.*" Aug. 12. This is published every alternate Thursday. Hereafter five copies will be supplied for Rs. 5 a year. Address, Editor I. Y. F., Cawnpore. The present number has a picture of the Kootoob Minar, and another of the daughter of Pharaoh.

Report of the Centennial High School, Lucknow. The yearly attendance has risen from 40 in 1877 to 540 in 1885. The attendance in the last five years has risen thus: 184; 311; 400; 441; 540. It is open to non-Christians as well as Christians. Connected with it is a boarding establishment for Christian boys. Mr. Ram Chunder Bose thus testifies to the value of this school:

"I know of no Institution in connection, either with our own or with other Missions, so well fitted to raise the status of the native Christian community in every respect as our own Christian College in this large and influential city. Within its walls the young men, on whom the choicest hopes of that community are centered, receive a liberal education, and are at the same time not merely shielded from the demoralizing influences by which the very best fruits of Government educational establishments are often blighted, but thoroughly equipped for the various duties they are to be called upon as members of aggresive churches in a non-Christian country to discharge.

The Bombay Guardian.

SATURDAY, AUGUST 28, 1886.

MAY WE BE LIKE HIM?

Word and Work has some remarks about the late Mildmay Conference. Our contemporary is much cheered by finding that there was nothing said that implied the possibility of our being conformed to the Lord Jesus Christ in this life. We quote some of the words used by *Word and Work*:

When we think of perfectness we err greatly if we think of any other on earth than the One who alone was perfect. And we depart from the truth when we claim, or even seek, perfection elsewhere. In the "regeneration," to be accomplished on His appearing, the saints shall be like Him, for they shall see Him as He is. Meanwhile they must be content to acknowledge Him as the standard of purity, and, having "this hope in Him," they must never cease from their endeavour to "purify themselves, even as He is pure."

Again:

We are glad to find there was no uncertain sound at the Conference as to the unique perfection of Jesus. There have been voices in the air of late years which seemed to detract from His glorious perfectness in the hope of proving the perfection of certain believers here and now. There was not even an echo of one of these during the three days of assembly. So long as we admit that personally we cannot claim such exceptional purity as He justly claimed, and at the same time allow that our acceptance can only be in the Beloved, there is manifest propriety rather than risk in turning our attention to what the Word says concerning sanctification by the Holy Ghost. There is danger, however, if for a moment we forget that our fitness for worship no less than our freedom from condemnation, rests altogether on the perfectness of the position into which we are divinely brought by our legal union with the Lord Jesus. Our standing before God is determined solely by the work of Christ done *for* us. *That* needs no repetition. It is alone and sufficient.

It pleaseth the Father, it pleaseth the angelic host, it pleaseth believers (according to the measure of their faith,) that Christ should have in all things pre-eminence. We are predestinated to be made conformable to the image of God's dear Son; will Jesus then have pre-eminence? Yes, more gloriously than ever. Wherein is the incommunicable glory of Christ? In this, that he is Saviour; all we, even when mirroring his image, are the saved. The everlasting and unapproachable distinction of Christ is in this that he saves sinners; saves them not merely from the punishment of sin, but from the power and from the presence of sin; saves them from their own will to his, from their own life to his, from the law of sin and death to the law of the Spirit of life. His glory then is revealed in the measure in which he saves from sin. If anything is plainly shown in Scripture it is that the glory of Christ and the recovery of believers from sin are identical. The physician is glorified in the complete deliverance of his patient from disease. If the patient obtained only partial deliverance, and continued year after year, half-healed, declaring even that he would never presume to think of having such health as his kind physician had, we should think he wanted another doctor, one who understood diseases of the mind. This kind of success would not be thought much to the credit of the physician.

But the idea of some of our friends is that if Christ were to give us the victory over sin, we should be elated and inflated; self-complacency would snatch the victory from our hands. That we may be kept from the sin of self-complacency, it is necessary that a remnant of sin abide in the heart and so assert itself that we may be made conscious of it. So sin is to be a kind of agent for Christ, keeping out that loathsome thing self-complacency. The Holy Ghost may not purge us from this sort of unrighteousness. Holiness will not secure this victory. Sin in us secures the grand result. It must not indeed be rampant. It must not be conspicuous. It must not lord it over us. It is diminished and brought low, but may not be exterminated. It has a most important function to fulfil. It is there to keep pride out. Not all kinds of pride, but one particular form, pride in our attainments, the pride of the Pharisee.

We believe with all our heart that there is none good save One, that is, God. Whatever good there is in the universe is from him. Men who are priding themselves on their goodness, are simply lying to themselves. "What hast thou that thou hast not received? "Thou only art holy." "The blessed and only Potentate." "The only wise God." Wisdom, holiness, power have their fountain-head in Him. Christ is God manifest in the flesh. He is made of God unto us wisdom, righteousness, sanctification and redemption. Christ says of his disciples I am glorified in them. He is glorified in them, in the degree in which they are delivered from sin. The Spirit of God brings the divine omnipotence to the believer, and we dare not doubt that he is able to cleanse us from all unrighteousness. To doubt it is to limit him and hinder him. Our experience cannot transcend the limits of our faith. If we settle it that the Holy Spirit has no such aim as that of making us holy as God is holy, then of course he may not do it. According to your faith be it unto you.

We believe that the Spirit of God is able to make the foulest clean and to keep them from self-complaceney. There is indeed a righteousness that is accompanied by self-complacency, as in the Pharisee, and we admit

that it may be found among some who think themselves advanced Christians. But we believe that it is the Spirit of God and not sin that saves us from egotism. He knows how to reveal to us the length, breadth and depth of our depravity, so that we shall keenly realize that there is in us no good thing except as wrought by the Spirit of God. And when the prayer of Ephesians, ch. 3, is fulfilled and the believer is filled with all the fulness of God, you have one who habitually feels that he lives by the faith of the Son of God and has no shadow of goodness except as he abides in Christ, and if he were for a moment separated from Christ, would be at the disposal of the adversary.

We do not think there is anything in the world more offensive to God than the self-complacency of religiousness, unless it be that disloyalty to the Spirit that refuses to let him save us from all sin. Paul, in Philippians, (3 : 15,) recognizes a perfectness in believers, but it is one that is consistent with the "pressing forward" and other aspirations of that chapter.

We cannot go with our contemporary when he says that "our standing before God is determined solely by the work of Christ done *for* us." The work of Christ done for us is a condition of salvation, but his work *in* us is salvation. "Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?' "If any man love not the Lord Jesus Christ let him be anathema." We certainly think "there is manifest propriety *rather than risk* in turning our attention to what the Word says concerning sanctification by the Holy Ghost."

THOUGHTS FOR MAHOMEDANS. II.

The Koran, in many places, speaks most reverentially of Jesus Christ. We have thus the testimony of Mahomed to Christ as a singularly exalted person. Mahomed, in his partial knowledge of the Christian system, could not reconcile it with the evident greatness of Christ that he should die by the hands of his enemies on the cross, and instead of enquiring whether any adequate solution of this problem was furnished in the New Testament, he leaped to the conclusion that *Hazarat Isa*, Jesus the exalted One, had baffled his enemies by blinding them and making them put somebody else to death in his place. Mahomed did not dispute the fact that Jesus had wrought the miracles imputed to him; he admitted it and said that it was owing to the hardness of the Jewish heart that the people were so little convinced by them. He acknowledged even that Christ was coming again to judge the world. Not Moses or Abraham or Elijah or any other of the old prophets; not Mahomed himself; nay, it was Jesus Christ that was to sit in judgment upon the world. Jesus is acknowledged to be the Word of God, proceeding from God; the Christ, the appointed One, spoken of from the beginning, the Spirit of God.

It is not strange, as we have remarked, that Mahomed should have supposed the doctrine of the Trinity to be opposed to the Monotheism so emphatically taught in the Jewish Scriptures; for the doctrine was really caricatured among the great mass of the Christians of that day. Mahomed saw that Christians throughout the east, were worshipping as divine the Virgin Mary, and were ready to worship any dead saint, and what could seem to him more natural than that such worshippers should have allowed themselves to alter the testimony of Christ so as to make it appear that he claimed divine honours when nothing could have been further from his thoughts.

Above all things we want to convince Mahomedans that we have the Scriptures of the New Testament in their original integrity. The Mahomedans believe that the Koran has been divinely preserved, and is now what it was twelve centuries ago. Well, they should be pressed with this question: Why, if God were so careful to preserve to men the very words communicated by Mahomed, should He allow the words of Hazarat Isa, the Spirit of God as he is called, to be so outrageously altered as to teach the very contrary of what he said, though Christ solemnly declared that heaven and earth should pass away but his words should not pass away? Is it reasonable to suppose that this exalted person should come to earth and teach his disciples things which they would pervert and misrepresent, so as to make him say blasphemies? What are we to think of the greatness and wisdom of Christ if he could not manage to secure to posterity his very teachings in their integrity? Instead of being one of the greatest of God's messengers, he becomes one of the least worthy. We have the very words of Ezra, of Isaiah, of Jeremiah and of Ezekiel, and yet the words of one that was greater than all, the Messiah, the Saviour, have passed away and a tissue of blasphemies substituted in their place! The idea is too monstrous to continue to be entertained by any but the most uncultivated and most bigoted.

It is a good thing that there are now some indications of a desire on the part of Mahomedans in India to secure better educational advantages than they have hitherto been content with. This will put them in a better position to appreciate the proofs that are available of the canonical character of the New Testament. After this, a candid study of the words of our Lord will enable them to see that there is nothing prejudicial to the doctrine of the Unity of God in the fact that God has been pleased to come near to his creatures in the person of the sinless Jesus, the image of the invisible God.

YE SHALL BE WITNESSES UNTO ME.

(Communicated.)

That saying of the departing Master meant much to the disciples and much to the world. Disciples of Christ have been called "the salt" and "the light" of the world, here they are named "witnesses" unto Christ. They were to be essential factors in the conversion of "Jerusalem sinners," "Samaria sinners" and the "uttermost sinners" in the uttermost parts of the earth." How invaluable good witnesses are! It seems incredible that the success of Christ's cause depends upon the testimony of such frail creatures as we. If such be the case "what manner of persons ought we to be in all holy conversation and godliness?"

We witness best by being most like Christ. "The world," Mr. Stead wrote from his prison, the world wants *Christs* and if ever it needed Christs it is now. "You must be either walking Bibles, or walking libels," wrote Pasteur Monod of Paris.

If men seeing our lives and hearing our conversation should say "Christian," what a consummation it would be. Christians of India, you run fearful risks by being careless of your calling as witnesses unto Christ. The most powerful agency in the hands of the church today, next to the written Word, is the *living* word—muliplied and scattered among our homes and offices, in the persons of witnessing Christians anointed by the Holy Ghost. In illustration of this let me relate an incident showing the far-reaching effect of true witnessing.

A lady missionary to the Zenanas of Bombay, recently visited the home of a Hindu employed in one of the public offices of this city. She was soon busy telling the "sweet story of old" to her heathen sister; when the latter said "I know about your Jesus, I have heard the story:" and she proceeded to tell her teacher the good news as she had learned it from her husband. "My husband taught me" she said. He heard about Christ in his office from Mr. H.—"Ah! and he is a true Christian: my husband often speaks of his word and his life." That Christian gentleman did not enter his office a walking libel on Christ. Often the influence of this quiet life has been testified to by the office-peons as well as by those supposed to be better fitted to judge the real meaning of the name "Christian."

He did not know how far his influence would reach nor where the seed sown by all waters would find good soil for the hundred-fold return.

Reader, examine yourself; not by comparing your life with other Christians but by studying the model life given us—Christ's life.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Brother,—I have recently seen a couple of strictures in your columns on my use of the term "hireling," in a short letter written to the Editor of the *Guide to Holiness*, of New York City, U. S. A. The first stricture was editorial and would have been timely, but that it was based on a false premise, namely, that *I characterized missionaries as hirelings*. Dear Brother, if you will re-read, you will see I was not speaking of missionaries at all, but of a *system* by which religious workers at home or in missions are leveled to the grade of men and women employed in secular lines by entertainment on fixed salaries. I believe what you say, that many missionaries are not men who could be bought at any price. But this does not alter what I said of the system of salary or subsidy. I endeavoured to state that there was reason for doubt whether Jesus ever intended his workers should be "hirelings." The New Testament system is plain enough. God is calling forth multitudes in our day of men and women to toil as has the venerable editor of the *Bombay Guardian* with no other financial guarantee than that "the labourer is worthy of his hire." Further, as to my use of the term "hireling," I used the term in the same sense it has in the mouth of the 25 witnesses, representatives of all the great missionary societies, whose testimony was published in a recent number of the *Watchman* and there copied from the *Tracts for the Times* published by Rev. C. H. Carpenter of the Baptist Missionary Society. My letter reasonably and charitably interpreted, contains no insinuations against any Christian workers. I spoke of a system, not of men.

In the second stricture on my pen found in the *Bombay Guardian* of August 7, I should have been glad to find or have found the

critic's name. However, as he or she doubts that any such methods of money-raising are in use in American and English churches, if he will kindly send me his name, I will forward him the proof of my statements, in notices, and reports of one and another of nearly the whole list, and that too in official organs of great churches not rebuked but simply published or reported or approved openly.

The Holiness papers openly condemn all such unscriptural methods of money-raising as all Christians should. If the people who do such things are not among the "most respectable Christian people," then a number of *the first churches* of the M. E. Church in America must be counted out of that class. I hope the critic will favour us with his name. It is with deep shame we do hold up to scorn such things; and if the critic doubts the necessity we shall be happy to give him a little *Indian proof*. There is not a word in my article to show I would hold up people who receive missionary money to scorn. *There is a danger of some of those disgraceful methods of money-getting, walking into play in India, or others not less pernicious.* Be it noted my statements are not confined to the matter of raising missionary money, but to the whole field of benevolences. God's plan is surely "*free-will offering.*"

As to the remarks on my "road-making," I can afford to wait awhile. I recognize the inalienable right of all my brethren to criticize me. I know I am at work on a grave problem. I believe I shall succeed under God: time will tell. My pastoral charge is larger than that of many of my brethren in S. I. Conference. It is my privilege to preach quite as much as the average of them. May I say once for all, my heart is not stirred to a tempest either of wrath or perturbation by friendly criticism. I would sooner be criticized for over-faithfulness than unfaithfulness. Let my critics pray a little for me as well as criticize. I have only reached the 8 or 9 o'clock of my time and work in India. I love Jesus, my friends and my work, and Jesus saves me body, soul and spirit.

C. B. WARD.

Secunderabad, August 18, 1886.

DEAR BRO.,—Some months ago I received 10 copies of Father Chiniquy's "50 Years in Rome" and 10 of "The Priest, the Woman, and the Confessional." All were taken surprisingly soon and I have been constantly getting orders for these works I cannot fill. I have 20 orders for the big book now. It is pretty well known in India, I presume, that Roman Catholics have twice burned this big book and destroyed the plates. It is the only way they can answer its revelations. In a letter just received from Father Chiniquy he tells me *the 3rd edition* is under way. I therefore want to say that I have ordered a large number of Father Chiniquy's books and as soon as they can be brought through the press and sent to India, I shall be ready to supply orders for these books. Orders may be sent me at any time and when the books come they will be delivered and may be paid for.

I would that all good Protestants who send their children to Catholic schools or think of so doing could read this "50 Years in Rome."

Father Chiniquy is kind toward Catholics but mercilessly and truthfully scathing against the system of Romanism. Catholicism has never changed *except in policy* since she slew the martyrs. She has never expressed a word of sorrow for shedding the blood of thousands of martyrs whose only crime was loving Jesus and the Bible. Not a single murderous law under which those fearful tortures of the inquisition and the burnings at the stake were enacted has ever been repealed. They stand yet as Roman Catholic law. It is a good sign that Roman Catholics so bitterly hate Father Chiniquy and his books. It is evidence of the truth of what he says. His revelations of the Confessional should be read the world over.

I am receiving contributions to assist Father Chiniquy in bringing out his *3rd Edition*; about Rs 150 have been given me for him. I should be glad to send him Rs. 500. Any friends who read these lines can send anything to me they desire to invest in this good cause.

Yours in Jesus,

C. B. WARD,

Editor *India Watchman*.

Secunderabad, Deccan.

DEAR BRO.,—There is not a word in the volume of inspired truth about which there has been more controversy and dispute and misapprehension than that word "*saint.*" My dictionary says that a saint is one canonized by the Roman Catholic Church. In your *Guardian* of 8th May, 1886, you told the public that arrangements were under way at home to canonize 277 persons who distinguished themselves in England in the 16th and 17th centuries by their dogged opposition to the glorious Reformation. To call certain Jesuits, Benedictines, Franciscans and laymen of such a stamp and character by that name by which the holy children of Christ are called, argues the spiritual blindness and ignorance of the individual who dares to call himself the vicar of Christ. What is the literal signification of the word "saint?" Why, it means nothing more or less than a *holy person*, holy by renewal of heart, holy in life and walk.

The great God says a great deal about the saints in the Bible. In Psalm 106-16 Aaron is called the "saint of the Lord. We are told in Deut. 33, 3, what the saints do. They sit down at God's feet, *i.e.* they are docile, teachable and profoundly humble; ignoring their own righteousness and recognizing their utter helplessness they fully depend on the boundless resources of Jehovah: they receive His word and joyfully keep His commandments. According to the 50th Psalm and the 5th verse the saints make a covenant with God by sacrifice. Christian perfection or saintliness consists mainly of 3 elements: 1st, perfect submission; 2nd, perfect confidence; and 3rd, perfect love. The saints enter into covenant relationships with Jehovah and repose unlimited confidence in Him, and love Him with all their hearts. In Ephesians the 5th chapter verses (3—4) we are told what the saints don't indulge in: "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks." We see from the above statement that the sins of *covetousness, foolish talking* and *jesting* are ranked with fornication and all uncleanness.

In Psalm 132, verse 16, we read the saints shout aloud for joy—the shout referred to here is not an empty hollow shout; but it is a shout behind which is a deep happy religious experience. They shout, because they are right with God and have in full prospect a heaven of glory. We learn from Psalm 145-10 that they bless God. This they do in time of adversity and prosperity. Praise is an act which is pre-eminently characteristic of them and singularly beneficial to them. The Psalmist in Psalm 30; 4 acquaints us with the fact that they give thanks at the remembrance of God's holiness: they study the divine perfections, and in solemn contemplation thereof rejoice and are glad.

The Prophet Hosea in the 11th chapter of his book and verse 12 speaks of the faithfulness of the saints.

How is God regarded among the saints? In Psl. 89, 7 we are told that "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." This *fear* that the Psalmist speaks of is not that slavish fear that bond slaves realize at the sound of their master's whip. No; it is reverential awe of and regard for God. We learn from the 9th verse of the 52 Psl. that God's name is *good* before the saints, and they wait on Him. They do not find God's service a drudgery—an irksome duty: they serve God with joyous alacrity and with all possible diligence: they look into His dear face and long to be like Him. The Bible tells us a great deal about the security of the saints. In Deut 33, 3 we read that all God's saints are in His hand. St. Paul says that their "life is hid with Christ in God," *i. e.* they are hid in the very omnipotence of God. No weapon formed against them shall prosper. "Safe in the arms of Jesus" are they. Those that touch them touch the apple of God's eye. If they cling to Christ by a living vigorous faith, no earthly, heavenly or diabolical power can possibly extricate them from Jehovah's grasp or separate them from the love of Jesus. In 1 Samuel 2-9 we learn that God "will keep the feet of His saints." Yes, He will guide them with His eye and direct their footsteps in the way they have not known. In Psl. 37-28 we are told "the Lord forsaketh not His saints." The blessed Saviour before His departure to glory emphatically told His disciples that he would abide with them to the end of the world.

Some people fancy, when a person becomes a saint that his character is complete. Not so; his holiness is improvable and capable of growth and development. Saints are exhorted to grow in grace and in the knowledge and love of our Lord Jesus Christ. In Psalm 31, verse 23 we read, "Love the Lord all ye His saints" and in Psl. 34: 9 "O fear the Lord ye His saints." St. Paul speaks in Ephesians 4-12 of the diversity of gifts for the perfecting of the saints.

The saints are not to run to the world to have their disputes and misunderstandings settled. Vide 1 Cor. ch. vi 1-2.

The great God has provided the saints with an armoury. In Ephes. vi. verses 11 to 17 we have a list of the armour given. Clothed with the panoply of God they go forth to achieve victories for their Redeemer. After fighting a good fight and finishing their course they become "partakers of the inheritance of the saints in light."

The Pslamist in Psl. 116, verse 15, tells us that the death of the saints is precious in God's sight.

The saints, we are told, shall be sharers of the 1st resurrection. (vide 1 Thes. 4 14-17) and they will come with the Son of God in all His wondrous glory to judge the world.

Jesus is the King of Saints vide Rev. 15-3; and they will reign with Him for ever and ever.

Paul says, "we are called not unto uncleanness but unto holiness." Unless we are saints upon earth we cannot be saints in heaven; unless we are sanctified we cannot be glorified. God's uncompromising standard of holiness is fixed by this small scripture statement:—"Called to be saints." Readers of the *Guardian* are we converted? are we sanctified?

T. E. F. M.

Ajmere, 20th August, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.

(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 11 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sabbath Services, 11 A. M. and 6 P. M.

AMBROLI FREE CHURCH.

GIRGAUM BACK ROAD—English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday-school 9-30 a. m. Morning Sermon, 11 a. m. Evening Sermon, 6 p. m. *Dr. Stone will occupy the pulpit at the evening service.*

GRANT ROAD—Rev. J. S. Stone, M. D., Pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p.m. Sunday-school, 9-30 a. m.

MAZAGON—Church services: Sundays 11 a. m. and 6 p. m. Prayer meeting: Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3 30 p. m.

SEAMEN'S REST.

SERVICES every evening in the week except Wednesday at 7-30 o'clock. On Thursday evening a Gospel Tea-meeting is held. The readers of the *Guardian* are invited to take part in this mission work.

THE WOMAN'S COLLEGE.

LUCKNOW.

MISS THOBURN'S boarding-school in Lucknow grew naturally into a High School and now just as naturally into a College; for those young ladies who passed successfully the Entrance examination to the Calcutta University have no place where they could go to pursue their studies. A College Department has been opened and Miss Mansell B. S., appointed Principal of the same.

She is in pressing need of a few requisites for teaching. Cannot some one or more help either by gifts of money or of the following articles:—

1. Apparatus for illustrating Physics and Chemistry.
2. A Microscope, several Magnifying glasses and several Botanical knives.
3. Encyclopedia.
4. Biographical Dictionary, Geographical Dictionary, Latin Lexicon, Webster's Unabridged (new edition) and Classical Dictionary.
5. Atlases, Ancient, Modern and Historical.

Any who feel moved to help the cause of female education and elevation please send to Rev. G. Bowen, Editor of the *Bombay Guardian*, or to Miss Mansell, Lal Bagh, Lucknow.

H. MANSELL.

Cawnpore, 16th Aug., 1886.

Epitome of News.

SATURDAY, AUGUST 21.

—*N. C. Advocate:* Years ago some studious German made the observation, the correctness of which he endeavoured—and to a great extent also succeeded—to establish by statistics, that coffee, if taken early in the morning on the empty stomach, acted as a preventive against infectious and mainly acute epidemic diseases. He quoted a number of cases where individuals accustomed to drink a cup of hot coffee for breakfast had either escaped an epidemic of typhoid then ravaging the part of Germany in which the observer lived, or if attacked by the disease contracted it in a much milder form, while all those who died from the disease had not been in the habit of taking coffee in the morning.—During the last meeting of the Prussian army surgeons in Berlin, Medical Director Oppler reported that after extensive investigations, which he related in detail, he had discovered that we possess in coffee an antiseptic remedy of no mean value, but one which could well serve for the purposes of a first dressing of a wound received in battle. If employed at once it totally prevented suppuration, but if used after pus has already accumulated in the wound it leads to the formation of a scab, beneath which the wound heals with complete apsis. The coffee should be employed in the form of powder.

—Same: Nearly five hundred men summoned to jury duty pending the trial of the anarchists have been challenged for cause, or peremptorily. The great mass swore that they had prejudices or opinions unremovable by testimony. The man who despises a thief, however much, ought to be able to hear testimony and decide thereby whether or not defendant John Jones stole John Smith's horse. The limp individual who cannot thus discriminate is measurably not a man. He who can discriminate, but swears he cannot, is a perjured liar. These two classes have no right to whine if scamps are thus left to do jury duty. Said a judge recently to an unwilling juror: "Where did you get your 'fixed opinion?" Juror: "From the newspapers." Judge: "Are you willing to abolish courts and let the newspapers try all prisoners?" Juror: "No." Judge: "Why do you wish to retain courts and juries?" Juror: "To administer justice." Judge: "Ought, then, all citizens to abstain from reading?" Juror: "No." Judge: "Why do you seek to escape?" Juror: "I—I—really do not know." Judge: "Is it not a fact that you have told all that story to escape a good citizen's duty?" Juror: "Well—perhaps so." Judge: "Clear out, then, and remember that in addition to your success you are also a perjurer who ought to be sent to prison and debarred from the benefits of jury trial when you need them. You are not fit to be a juror, and I release you in behalf of an imperiled public." It is matter for solicitous thought that good citizens shirk jury duty, and that scamps serve in the box for the sake of the pittance of pay or the possible profits of actual bribery.

—In a notice of "The Greek Islands and Turkey after the War," the *Athenæum* says:—"We find in Dr. Field's book an interesting account of Robert College, that American institution on the Bosphorus which has done so much toward the introduction of enlightened ideas into Bulgaria and the Slav provinces, and which has done far more toward checking the advance of Russia than the Crimean War ever did. American influence in the East has been disinterested and exceedingly happy; her missionaries and her professors in their own quiet way have done more than perhaps the present generation will ever realize to break down that metaphorical 'wall' with which Dr. Field has surrounded the Turks."

—The *Jewish Messenger* has these paragraphs, which may be said to reveal the Spirit of Judaism in its most influential quarters at the present time:—

In Graetz's Monthly for June, the sharp criticism of Wellhausen and Renan is continued. There are nearly twenty pages of pungent attack, and the absurdities and contradictions are deftly proved. In reference to the view of the late composition of the Pentateuch, Dr. Graetz observes: "If the Pentateuch was the product of the post-exile period, it must betray Aramaic idioms, which it does not. It is pure blindness to place its composition in the most sterile period of Hebrew literature, which only produced the Chronicles." He gives a merited thrust at Renan for the latter's theory of the Babylonian origin of the Jewish Sabbath—a theory which some American radical rabbis take special delight in upholding (their audiences are such cultured Assyriologists). As if long before the exile the prophets did not plead for the Sabbath! The sophistry in Wellhausen's assumption that the word *Torah* means no fixed law, but merely instruction—a view also appropriated by some of our radical friends, and rehearsed in print and pulpit—is similarly clearly demonstrated. The article concludes very aptly that "theology or Bible criticism, owing to the efforts of some bold critics, has reached the boundaries of nihilism."

—*Times of India:* We hear that a public meeting of the Hindoo community will shortly be held at Mahadev Baug for an expression of opinion against any legislative enactments being deemed necessary in the case of infant-marriages among their community.

MONDAY, AUGUST 23.

—The Tibetans, it is now clear, had never the least intention of allowing Mr. Macaulay's Mission to cross the frontier. They occupied the Jelap La Pass, and have since pushed outposts as far as the Lingtu Pass, in Sikkim territory, within ten miles of our own border at Rhenok.

—The Bengal Government has sanctioned the foundation of forty small scholarships for the special benefit of Muhammadan students. These scholarships are tenable for two years, and come into existence at the beginning of the next academical year.

—In the interests of various causes some lengthy petitions have recently been presented to our House of Commons; but the document in the course of preparation by the World's Women's Temperance Union will probably take a leading place in the history of monster petitions. This international union, half a dozen or so of whose officers—all ladies of course—respectively reside in London, San Francisco, Chicago, Ontario, Honolulu, Christ Church (New Zealand), Berlin, and Antwerp, is this year presided over by Mrs. Lucas, the sister of John Bright. It announces its "watchwords" as "Agitate! Organize!" and its objects "the overthrow of the use and sale of stimulants and narcotics the world around." With a view to the advancement of these principles, it has been resolved to secure a gigantic petition "to the Governments of the world, collectively and severally," which will be signed by women only, and be translated into the language of every nation and be circulated in every country. The complete list of the names secured will be presented to each Government, commencing with the American Congress and the Dominion and British Parliaments. It is estimated that at least five years will be required to complete the petition, which is to represent as fully as possible "the women of the whole world." A continental lady, who will subsequently proceed to Scandinavia for the same purpose, is now in England making arrangements for obtaining the signatures of the women of Great Britain. This remarkable petition reads:—Honoured Rulers, Representatives and Brothers,—We, your petitioners, although belonging to the physically weaker sex, are strong of heart to love our homes, our native land, and the world's family of nations. We know that when the brain of man is clear, his heart is kind, his home is happy, his country prosperous, and the world grows friendly. But we known that alcoholic stimulants and opium, which craze and cloud the brain, make misery for man and all the world, and most of all for us and for our children. We know these stimulants and opiates are sold under legal guarantees, which make the Governments partners in the traffic, by accepting as revenue a portion of its profits, and that they are forced by treaties upon populations either ignorant or unwilling. We have no power to prevent this great iniquity, under which the whole world groans and staggers, but you have power to cleanse the flags of every clime from the stain of their complicity with this unmingled curse. We, therefore, come to you with the united voices of representative women of every civilized nation under the sun,

beseeching you to strip away the safeguards and sanction of the law from the drink-traffic and the opium trade, and to protect our homes by the total prohibition of this two-fold curse of civilization throughout all the terrritory over which your Government extends.

—*Bombay Gazette;* Mandalay, 19: The river bund gave way to the north of Mandalay last night, the 16th, at the Thainzec Creek. The bund seemed completely undermined and melted away. The breach is 120 yards broad, but the water is now comparatively still. The water covers almost the whole of the space between the bund and to within half a mile from the City west wall. So far as is known there has been no loss of life; but thousands of people are rendered homeless. Government is opening Commissariat stores to feed the distressed people.

—*Indian Witness:* A meeting of the gentlemen members of the Calcutta Missionary Conference was held on Monday, to consider further steps to be taken in connection with the movement to suppress the open exhibition of vice in our streets. There was a full attendance, and complete unanimity. It was agreed that to diminish the evil very largely, without having recourse to anything savouring of official sanction was quite feasible. A committee was appointed to draw up five propositions, the drift of which was barely indicated, for approval and final submission to Government. The members of the Committee are—the Revs. K. S. Macdonald, W. Milne, and J. Brown, and Messrs. W. C. Madge and Kalee Churn Banerjee.

—The *Indo-European Correspondence* well says: "The *Pall Mall Gazette* fairly turns the tables on its accusers, when it shows that on a single day thirty-eight papers, of the Metropolis and of the provinces devoted no less than 205 columns to the filthy details of the Crawford-Dilke divorce case. And it might be added that the *Pall Mall* exposed the turpitudes of the Modern Babylon, with a view to arouse public indignation against it; whereas it may be asked what earthly good was done in the other nasty case beyond gratifying an unwholesome curiosity."

—The *Englishman*, which was fairly puritanical about the *Pall Mall Gazette* revelations, paid for three columns and a half of the loathsomely suggestive details of the Dilke case to be telegraphed from Bombay.

—*Indian Missionary:* Just as we are going to press, we hear that the Rev. C. Sundrum died at Tripatore on the morning of July 27th. Mr. Sundrum studied theology in the Institution at Madras, under the Rev. Messrs. Hall, Duthie, and Ashton. He died in great peace. His decease is an unspeakable loss. The Rev. M. Phillips, who has known him most intimately for years, writes:—"A better man never went to heaven from India. I feel as if a part of myself had gone."

Tuesday, August 24.

—*Bombay Gazette:* The *Indian Mirror* seems to take a perverse view of things. Its most recent escapades in this direction are in regard to the process for refining sugar and the old story of the adulteration of the ghee sold in the bazaars at Calcutta. The following quotation from one of its articles is characteristic:—

"Already the Hindu subjects of Her Most Gracious Majesty have been deprived of the use of another important article of food, namely, sugar, by its being allowed to be refined by means of the bones of dead animals. It is strange the Local Government have not so much as noticed this outrageous preclusion of a notoriously abstemious and plain people from the use of one of the few articles of luxury they indulge in. They could have interfered in the matter to the benefit of their Hindu subjects by making an order, restricting the sale of refined sugar to European hotels and European shops only. But sugar is not an article of nourishing food, and one may somehow get on without it, especially as it has a subtitute in molasses. The same cannot be said, however, of *ghee*, which is the only nourshing food the Hindus have got. While the cartridge affected only a small section of the Hindus, the adulteration of *ghee*, and what is as bad, the refinement of sugar, affect the whole nation, and may not be as innocuous as some of the authorities may at present think."

Is this an instance of crass ignorance on the part of the *Mirror*, or of that unscrupulousness with which it taunted the Anglo-Indian Press a few days ago? The greater portion of the sugar consumed in India is imported from Mauritius, and the Government of that island has frequently given assurances through the local Indian Governments that there is nothing to which the most orthodox Hindu could take exception in the process of refining sugar. As to the adulteration of ghee with lard that has been done by the native vendors themselves in order to increase their profits.

—*Subodh Patrika:* An Arya Samaj has been established in London and an account of a prayer-meeting held by it lately, appears in the *Indian Echo*. Seeing that Hindus form but a small and floating body in England, the institution can hardly be called stable but it is an interesting and significant fact that Vedic hymns should be sung amidst Mlenchhas by Hindus on the banks of the Thames without fear of pollution. Evidently but a thin partition divides the Arya from the Brahma Samaj movement which latter is a permanent institution in London under Mr. Voysey.

—Same: "Hope," who as we saw the other day told the ignorant world strange things about early marriage and enforced widow-hood, yesterday enlightened it on caste through the *Times of India*. The whole letter is based on a big fallacy confounding castes which are known in India alone, with the orders of society and divisions of labour which obtain in all other countries. His apology for caste exclusiveness is therefore lame, but Europeans are likely to be misled by it. "Hope" may be glad of this but the country cannot, because the argument if sound would be invulnerable in the mouths of Anglo-Indians against the grant of any rights or privileges to natives of India. Happily the argument is false and truth in the end must prevail.

—*Christian:* Rev. S. Macfarlane, who has been twenty-eight years in New Guinea and the South Seas, and founding churches, institutions for training native teachers, and translating the Scriptures, has, since returning to England, been speaking on a subject which has a vital bearing on present ethnological questions. He says the natives of New Guinea have not come up out of original barbarism, but have clearly descended from an ancient civilisation. According to this distinguished missionary, the people of New Guinea came from the East, and out of a bygone enlightenment, and possess a language, in which are lingual traces of an Oriental superiority. Let such a testimony from an eminent observer be noted. It is the fashion of even Christian lecturers to affirm that the whole history of man has been a progress upward, and that all human development has proceeded from a low and savage conditon. The witness of an observer is better than that of scores of mere book-readers.

—Mr. James Payn in the *Independent:* The Committee of the Shop Hours bill have reported that the average hours of labour in shops is eighty-four a week, or fourteen hours for every working day. Ten hours a day is, therefore, all that is left to those who serve behind counters for sleep and life. Under such circumstances it almost seems superfluous to mention life at all. All that the bill proposes to do is to limit the hours of young people to seventy-two a week, excepting, moreover, those belonging to the family of the shopkeeper; and yet even this is opposed, tooth and nail, by "the employers." One might really compare them with Shylock, only it would be difficult to find a pound of flesh upon *their* young victim's bones.

Wednesday, August 25.

—A terrible yacht accident is reported from the vicinity of New York. Six ladies and a gentleman were in the cabin when the vessel capsized "so rapidly that she carried below with her air enough to float the yacht, notwithstanding the weight of her ballast, and to support the lives of the victims for an hour. Their cries and raps upon the wooden walls of their prison house drove the gentlemen nearly frantic. Some of them attempted to drag themselves down the companion-way to what would have been certain death, and were only prevented carrying out their intention by force employed by the crew. The last sign of life was given by a lady, who must have submerged herself in order to thrust her hand to the surface through a barred window. It was seized with a desperate grasp; but the bars prevented her escape, and the hand was held until the grip relaxed in death. Some vessels from which the accident had been observed came up and took off several of the crew. The gentlemen refused to leave as long as a ray of hope remained for those below. Without tools, they tried to break through the sides of the yacht with pieces of the wreckage; but under the circumstances it was impossible to deal effective blows at the timbers. In about an hour all was silent below. When the yacht was towed near the shore a diver went down and brought out the bodies. He reported that the sufferers had been suffocated, not drowned, and that the appearances indicated the exercise of supreme self-command until death released them. The names of the dead are Mrs. T. H. Stevens, Miss Mary Stevens, Mrs. Cora Askin (*nee* Stevens), Miss Bessie Merritt, Miss Emma Merritt, Miss Maude Retlew, and Mr. Chester Clark. Several of the young ladies were engaged to be married to gentlemen who are among the survivors of this melancholy disaster."

—It is now stated that the reports of terrible starvation and sufferings in Labrador are untrue. The reports are said to have originated in Canada.

—Dublin correspondent of the *Times:* It was no idle boast of Mr. Dillon when he said that the National League, was stronger than ever. The statement is perfectly true. It has been allowed to increase and extend its power in every direction until it has crippled, and in many places completely broken down the resistance which so long as the Government gave it any encouragement, was strenuous and formidable. To the radical mistake of allowing the Land League, which was ostentatiously suppressed, to spring into new and more vigorous life, the demoralization, crime, and misery which have since marked its progress may be attributed.

—The *Epiphany* says: "A Captain Remington has turned a *Sanyasi*, he is now staying at Benares, and has adopted the garb of an Eastern hermit."

This looks like an anachronism. Some 15 or 20 years ago there was a Capt. Remington that did what is here said.

Thursday, August 26.

—The Str. *Ravenna*, with English Mails, left Aden for Bombay, Wednesday, 5. a. m.

—The *Indian Missionary:* The *Indian Christian Herald* mentions an interesting fact, and makes an important comment upon it. Both are worthy of the attention of Missionaries throughout India. The fact recorded is that Mr. R. L Maitra, M. A, son of the Rev G. D. Maitra, of the Free Church of Scotland, has been appointed on a salary of Rs. 100 a month as a teacher in a school managed by non-Christian Bengali gentlemen.

The comment is on the short-sightedness of Missionary Societies in allowing "a Christian youth of unquestioned ability and unblemished character" to remain unemployed in Missionary educational work, while "deists and atheists" are employed as teachers and professors. This presents a difficult subject in a somewhat vexatious form; still the subject of increasing the number of Christian teachers of secular subjects, and decreasing the number of non-Christian teachers in Missionary schools and colleges loses none of its weight because it is presented in words of tart flavour.

—*Indian Chr. Herald:* A Committee of Enquiry had made the following suggestions:—1 That, in the opinion of this Committee, no married woman should be employed as a Zenana Mission agent without a written permission from her husband. 2. That no Zenana Mission agent should be employed without the recommendation of the Pastor in charge of the congregation to which she belongs. 3. That in the case of married women, who are Mission agents, husband and wife should live together. 4. That in the case of unmarried women and widows they should live within the Mission premises under the immediate supervision of the Lady Superintendent. 5. That young women may be employed as teachers in Schools connected with the Zenana Mission, but that only women of established Christian character and mature age should be employed to visit Zenanas. 6. That in towns, female agents going to, and coming from, their work, should not be allowed to walk, and that in visiting Zenanas, they should not be allowed to go alone. 7. That no Zenana Mission agent should be allowed to ask for presents of clothes or food in the houses she visits. 8. That no Zenana or School teacher, and, as far as possible, no European Lady Missionary, should visit any house or establish a school in any street, without careful inquiry having been previously made regarding the respectability of the house or street. 9. That special regard should be had to the dress of female agents, and care be taken that it be of such a character as not to offend the feelings of the community. Most of these suggestions are (it is said) well-recognized rules which have been followed for years.

—*Missionary Herald:* August: A Lieutenant-Colonel, of the United Service Club, Simla, India, in sending a cheque, May 8, for £10 to Mr. Peet, treasurer of the mission, Constantinople, gives this very important testimony: "I have been traveling in Eastern Turkey and Persia, and the routes taken led me through many of your chief missionary stations. To all interested in the welfare of the East the inestimable value of your Society's labours cannot fail to be appreciated. Nothing can be done to reform Turkey without setting before her living models, and among these the moral, educational, and civilizing models set through the labours of your Society cannot be considered to be the least, and America is to be highly congratulated on the success which, as a traveler, I have seen to have already attended her efforts to raise the peoples of Turkey."

—Mr. Williams, of Kalgan, in the same: "Kalgan is the Botany Bay for banished officers of the government. There are sixteen here now because defeated by the French in Annam and Foochow. Captain Lew Buah, who was the only man who saved his gunboat in the Foochow fight, and afterward ran the blockade to Formosa, carrying twenty thousand troops, thus keeping the French from getting a foothold, is here. He speaks English, attends our religious services, and gave $40 for the erection of our chapel. We are glad to make his stay here less lonely, and hope he may feel that God has led him here that he may be a Christian."

Friday, August 27.

—*Liberal and New Dispensation:* We do not believe from what we have heard that the Contagious Diseases' Act was ever strictly enforced in this City. The character of the local Police is so well known and so well-vouched for even by a judge of the High Court that it will not be surprising to any body to learn that whoever could pay escaped the necessity of complying with the requirements of the Act. In our humble opinion, the simplest way of dealing with the evil effectually would be to pass a short law (1) depriving all courtezans of the right of domicile within the limits of the City except in certain clearly defined localities, and (2) imposing on all house owners, subject to penalties, a responsibility for not letting their houses to women plying for this miserable trade. For the holy cause, which is the object of the present movement, we do not think the exclusions of courtezans from the City is either harsh or arbitrary. It would be absurd to deal tenderly with an evil which, in the interests of public morality, cannot be too unrelentingly handled. The segregation of this class of women in the well-ordered cities of Europe is a common practice, which raises no comment.

—Deaths last week, 404.

—*Times of India;* Madras, 26: The *Madras Times* announces that the Secretary of State has decided in favour of Mr. Crole's immediate reinstatement, and has condemned the conduct of the Government of Madras. The *Madras Mail's* contrary statement is utterly untrue.

—Fall of rain, to date, Fort, 91 inches.

—Good rain has fallen throughout the presidency, but more is wanted in parts of Poona and Dharwar.

—A new profession has sprung up in Delhi. Some enterprising natives are taking advantage of the Government offer of two annas for every snake killed, to trade on the old traditionary tree and serpent worship. The 4th instant was the great serpent worshipping day; and every Tuesday the pipal is worshipped by Hindoo women. Taking advantage of the reverence paid to snakes, a large number of men have set to work catching snakes. Then, taking them into the streets where pious Hindoos do most abound, they announce that they are on their way to claim the reward, but are quite willing for a pice or two more to release the reptiles and so save themselves from the sin of snake murder, which their poverty would otherwise drive them to commit. The appeal is invariably successful.

—*Bombay Gazette:* The despatch of troops to Burma have been postponed for three weeks. This change in the arrangements is attributed to the anxiety caused in Government circles by the renewal of frontier difficulties in Central Asia.

—Same; Simla, 26: The Boundary Commission are still at Shadian and Kham-i-Ab. The health of the party at both places has improved. The weather is somewhat cooler.

Mandalay town and district, as well as the Northern districts, are reported quiet.—The inundations at the Capital are abating. The loss of life caused by the floods is believed to be small.—No widespread distress has been caused; a few applicants come for relief, which is gratuitously offered by Government.—The claimant of Sawbwaship, Momuk Kar, has surrendered, and is under detention at Katha. —There have been successful engagements against dacoit gangs in Yen and the Sagaing districts.—The situation in the Ningyan and Yemethen districts has improved. The Mimbu district is still much disturbed.—Cholera at Tummoo has entirely ceased.

—Further severe shocks of earthquake were experienced at Rotorna, New Zealand, on the evening of the 12th ult., followed by a loud underground rumbling, lasting for twenty minutes. A dense volume of smoke and steam was seen ascending in the direction of Rotomabana, and a lurid glare spread over the sky, while what appeared to be a large sheet of fire shot high in the air. Many of the residents left their houses in a great state of alarm, and did not return for some hours.

Selections.

THE LATE MR. KIRK.

TO THE EDITOR OF THE INDIAN WITNESS.

SIR—Allow me to pay this tribute to the memory of the Rev. M. B. Kirk, lately deceased. He was associated with me in missionary work, in this remote mission station, for over a year. Dr. Butler in his recent book refers to him as one of the most devoted of men, and he was not wrong in his estimate of the man as I have reason to know from daily intercourse with him. His great desire to help others was continually leading him to fresh sacrifices of personal comfort. He lived most abstemiously, spending about Rs. 10 on himself in a month, and the rest of his income he spent in good works. He gave away his clothes, reserving what was barely necessary for his immediate use. I have know him to suffer for the want of a coat, which he had given away to a Native who he considered needed it more than he did. I am afraid he carried his self-denial on these lines too far, undermining a strong constitution and diminishing his power to cope with disease.

I will relate a few incidents which will show the spirit of the man. Last year I had a young woman as a patient, who had been dreadfully hacked about the head by a jealous husband. Her recovery depended on careful nursing. Mr. Kirk volunteered to look after her, and night after night slept on a bench in the verandah of the hospital, to be within call of that poor sufferer. His own health began to suffer, but he never shrank from his self-imposed duties till the wounds had healed and the life was saved. Leprosy being very prevalent in this portion of Kumaon, the Mission to Lepers opened an asylum here last year. Mr. Kirk offered to live at the asylum, and do all he could to help the lepers, not receiving any recompense for his services. One of the first cases received was a man dreadfully diseased, and a most repulsive sight. One day he fell from weakness, and no one, not even his fellow-lepers, consenting to carry him back to his room, Mr. Kirk carried him back himself. A few days later the man died and the others again absolutely refusing to carry him to his grave, he did it himself. He was seen one day going along the mall in Naini Tal, carrying a little Native child, with the mother following. He explained to his friends that he had met the woman coming up the hill, and seeing that she was utterly exhausted from carrying her child, he took it from her and carried it for her. This was characteristic of the man: he was always ready to help other people to carry their burdens.

He was much interested in the poor sufferers in the asylum, and grew very fond of many of them. In his last letter he directed me to give them occasional treats at his expense, and to tell them he was collecting money to build a chapel for them. He was engaged in this work, in addition to selling books, by which business he supported himself, when he died. He had collected over Rs. 200, and I feel that I ought not to let the project drop, but go on and endeavour to collect enough to build the chapel, and dedicate it to the memory of this noble missionary. In the furtherance of this effort, I ask the aid of his many friends. In the notice I received of his death, it was stated that he expressed himself as ready to go. He was ready. He lived from day to day so as to be ready to depart at the Master's call. He often said, "I keep nothing, so as to be footloose when the good Lord wants me."

S. DEASE, M. D.

Pithoragarh.

CHRISTIAN, THEISTIC, OR ETHICAL?

A SERIOUS attempt was made at the recent Conference of the Unitarian churches of the west, by the Secretary, the Rev. J. T. Sunderland, to have the Conference declare whether its purpose is Christian, theistic, or ethical. It was not a proposal to adopt a creed, or a basis of fellowship. Mr. Sunderland distinctly disclaimed such a purpose. He simply asked that the Conference declare what it exists for. As secretary for two years he had become convinced that the evident drift toward a simply ethical basis was producing serious results. In a pamphlet, published shortly before the Conference met, he contended that the basis on which the Conference was organized is virtually no basis at all, and asserted that agnostics and spiritualists and materialists were coming into the Unitarian churches and helping to "shape the life" of the denomination. It will interest Evangelical Christians to know that not only did the Conference reject all proposals to declare itself Christian or theistic, it virtually rejected the idea of the "Kingdom of God," contained in its old platform, and planted itself on simply ethical ground. The course of the discussion is indicated by the order in which we place the following resolutions, of which the first two were successively rejected, and the third adopted. If our readers feel some surprise that any body of ministers and laymen, not anti-Christian nor anti-theistic, should hesitate to adopt such moderate expressions, we will simply remind them that Unitarianism is progressive.

"*Resolved*, I. That the primary object of this Conference is to diffuse the knowledge and promote the interests of pure Christianity."

Resolved, II. That, while rejecting all creeds and creed limitations, the Western Unitarian Conference hereby expresses its purpose to be the promotion of a religion of love to God and love to men."

"*Resolved*, III. That the Western Unitarian Conference conditions fellowship on no dogmatic tests, but welcomes all who wish to join it to help establish truth, righteousness and love in the world."

The first resolution was condemned because it contained the word "Christianity." The second was condemned because the word "God," as was alleged by Mr. Gannett, is "dogmatic" In view, therefore, of the definite rejection of the first two resolutions, and the adoption of the third, there is certainly some excuse for the inference of one of the ministers, that the "Conference put itself on a basis not only extra-Christian, but also extra-theistic, and even extra-religious," notwithstanding the *Christian Register's* strong expression of dissent.

Mr. Sunderland and other Unitarian Christians are surprised and grieved at the action of the Conference. They do not believe, however, that the movement to remove Unitarianism from its basis of Christian theism will be successful. But we are not hopeful. This is not the first contest in which the Christian element of the denomination has suffered defeat. A body that hesitates at "pure Christianity," and regards the name of God as too "dogmatic" may be ethical, but not much more.—(*Independent.*)

Miscellany.

—*N. Y Evangelist*: Mr. John Dubois, who recently died, was the lumber king of Western Pennsylvania. His name had been for years a power by reason of strong and vigorous mental and practical traits. But he was never a friend of religion; rather the reverse. For a year or more prior to his death, he privately became interested. He read his Bible. Then he took a step most unusual, and yet on the whole, well judged.

He sent for his attorney, Hon. G. A. Jenks, recently Assistant-Secretary of the Interior, and retained him to give advice as to how to dispose of the most important part of his estate, namely, his soul. He did not go to preachers but to one he had trusted as a weigher of evidence and judge of law. He made it a pure matter of business, as he would the disposition of any other valuable property. The result is well told by that leading journal, the *Cataraugus Republican*, which says:—

A few days before his death Mr. Dubois sent for the Rev. Mr. Bell, and after a long conversation with him, he was baptized and received into the Presbyterian Church. He immediately sent for the heads of all the departments in his works, and as many of the men as could crowd into the sick room, to the number of about fifty. When they were gathered he gave them such an exhortation as had never been heard before in all this region. He told them he was dying, and that if he had been well assured of his eternal welfare a week before, he would not have been living to talk to them. He could not let go life, he said, until he got that question settled, and he urged them not to put it off as he had done. He was willing now to die, but if it was the will of Providence that he should live one year longer, he would not wish to take up his affairs again. He would put in every day, he said, going about the mills telling his men the great truth that he had at length found out, and trying to undo some of the evil his example had wrought in his long life-time. His voice and brain were strong, although his body was wasted almost to a skeleton, and he could scarcely sit up in bed propped with pillows. The men had worked for him—some ten, some twenty, some thirty years. They were rough, grizzly fellows from the logging camps and the mills, but there was not a dry cheek in the room as he talked to them and called them by name, and bid them good-bye.

—Same: Unitarians of the Parker type, as they swung away from their original position, have sought affiliations with almost every wild notion that has taken root in our prolific soil. For awhile they cultivated an intimacy with the older type of Universalism, albeit this still adhered to the belief that Jesus was a divine Saviour. Then it struck hands with the Restorationists, and maintained the dogma that all men will be brought back to holiness, if not here, then hereafter—if not through Christ, then through their own resources. It established fellowship with the Positive Religionists, and began to count Christianity a natural faith—one of the two great religions discovered by Freeman Clarke. It developed affinities with the pantheistic philosophy, and with scientific materialism, and rejoiced in a conception of evolution, which practically retired God as a Being from the universe which He had made. And at last we find one of its conventions hesitating about the passage of a resolution declaring belief in a personal God to be an essential article of religion. Wider and wider have these latitudinarian and destructive tendencies become, weaker and weaker have been ths doctrinal affirmations, more and more indeterminate the theological position, until now no man can safely define the term Unitarian, or definitely describe the tenets, convictions, experiences of the incongruous body that beare it.

TELEGRAPHIC NEWS.

London, August 19th: Parliament was opened to-day by Royal commission. The Speech from the Throne, which was of the briefest description, was read by the Lord Chancellor. —Her Majesty in it says:—"The appeal that has been made to the country has confirmed the conclusion of the late Parliament.—The question of finances has compelled my summoning a Session at this time of the year this being the usual period of the recess Owing to the exceptional labours of the past Session I shall abstain from recommending any measures other than those of a financial character."

Sophia, 19th: The relations between Servia and Bulgaria are daily becoming more strained, and both countries are actively arming.

Chicago, 19th: Mr. Egan yesterday made a speech before the Convention respecting the position of the Irish National League in the course of which he said that they were determined to obtain liberty for Ireland by peaceful means if possible but otherwise if they must. —The Chicago Convention has resolved upon thanking Mr. Gladstone and his supporters for their services in the cause of Ireland.—Mr. Redmond made a speech violently denouncing England, and adding that the policy of Ireland in the future will be to fight.

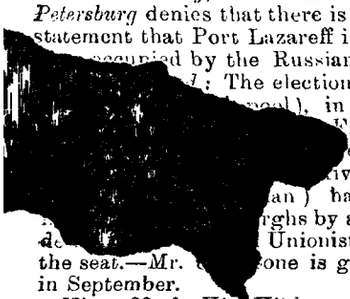
London, 20th: The House of Lords last night voted the Address in reply to the Queen's Speech.—The Marquis of Salisbury made a statement, in which he said that the Government intended despatching Major General Sir Redvers Buller to suppress boycotting and agrarian outrages in the south of Ireland, and, furthermore, to uphold the judicial rents. His Lordship then announced that a Commission to enquire into the land system and to introduce local government in the United Kingdom would be appointed next Session.—In the House of Commons Colonel King-Harman moved the address in reply to the Queen's Speech, and Mr. J. M. Maclean seconded it.—Mr. Gladstone disclaimed any intention of bringing forward an amendment to the Address, but appealed to the Government to announce their Irish policy before winter.—Lord Randolph Churchill said that the assembling of Parliament was not required before February, and that the Government would be able to consider their plans during the recess. —The debate on the Address was then adjourned.—Sir Michael Hicks-Beach, Chief Secretary for Ireland, announced to the House that an exhaustive enquiry would take place immediately into the late serious riots in Belfast.—The *Globe* states that a Royal Warrant will shortly be issued, by which the minimum term of regimental commands will be seven years, and also abolishing second lieutenant-colonels and junior majors.—Mr. Egan, chairman of the Chicago Convention, has cabled to Mr. Parnell as follows.—"United and harmonious Convention cordially endorses your policy."

Chicago, 20th: The trial of the Anarchists who took part in the late riots here has resulted in seven of them being found guilty of throwing the bombs that killed the police, and the Court has sentenced them all to death.

Sophia, 20th: The Ottoman-Bulgarian Commission, which has been sitting here for the purpose of revising the Organic Statute, has been suspended owing to the members being unable to agree as to whether they should revise the old Statute or frame a new one.

London, 21st: In the House of Commons last night, the debate on the Address in reply to the Speech from the Throne was resumed.—Mr. O'Connor denounced the proposals of the Government in respect to Ireland, and denied that the verdict against Home Rule was irrevocable. With respect to the Government upholding judicial rents he said it was impossible to pay them.—The Right Hon. Sir W. V. Harcourt condemned the Government for dealing with social disorder in Ireland without redressing the grievances there. He ridiculed the idea of dealing with the question of local government similarly in England, Scotland and Ireland.—Mr. W. A. Hunter suggested that the British Government should put a native Prince on the Throne in Burma.—The debate was adjourned until Munday.

St. Petersburg, 21st: The *Journal de St. Petersburg* denies that there is any truth in the statement that Port Lazareff in the Corea has been occupied by the Russians.



...d: The election held at North ... ...ead), in consequence of ... Stanley to the ... return of Sir ...tive).—Mr. Munro ...an) has been elected ...rghs by a large majority, ... Unionists who contested the seat.—Mr. ...one is going to Bavaria in September.

Nissa, 22nd: His Highness Prince Alexander of Bulgaria was taken prisoner yesterday while reviewing his troops at Widdin. His deposition has been proclaimed and a temporary Government has been formed.

Sophia, 22nd: The greatast excitement prevails here. Yesterday the Royal Palace was surrounded by Bulgarian troops and large masses of the people, who compelled his Highness Prince Alexander to abdicate the Throne, and he was thereupon compelled to leave, and was escorted out of the country.—A meeting was then called of the Revolutionists at which it was resolved to implore the good will of his Imperial Majesty the Czar towards the people of Bulgaria. The Resolution was presented by a deputation on bended knees to the Russian Agent here, who in reply assured them of the good feelings of the Czar towards Bulgaria.—The revolution, which has been unattended by any bloodshed, was instigated by M. Karavel off, the Premier and M. Zankoff. —A Proclamation issued by the Provisional Government says that Prince Alexander has abdicated, as he was convinced that his reign was fatal to the Bulgarian nation. The Grand National Assembly will now decide as to the future government of the country. Bulgaria, it adds, relies on the powerful protection of the Czar.

Fiume, 22nd: Cholera is abating along the Adriatic shores.

London, 23rd: The *Times* of to-day, in discussing the *coup d'état* in Bulgaria, regards the deposition of Prince Alexander as a triumph of Russian diplomacy, but as a distinct reverse to the diplomacy of the British Government.—A telegram received from Saint Petersburg asserts that the Ameer of Bokhara has written to Abdul Rahman, the Ameer of Afghanistan, claiming Khoja Saleb.

Berlin, 23rd: An article in the *Berlin Post*, Prince Bismarck's organ, says that the situation in Bulgaria, which had become dangerous, had been solved by the deposition of Prince Alexander, in which Germany, Austria and Turkey acquiesce. The article adds that the overthrow of Prince Alexander has frustrated England's hope of a solution of the Eastern Question by a duel between Austria and Russia without any sacrifice on the part of England.

St. Petersburg, 23rd: The St. Petersburg *Novosti* says that direct intervention by the Russian Government in Bulgaria is probable in order to establish a new *regime* there.

—*Sophia, 23rd:* His Highness Prince Alexander, after leaving Bulgaria, proceeded to Bucharest.—There are symptoms of a revulsion of feeling in the Bulgarian army in favour of Prince Alexander.

London, 24th: The debate on the Address, in reply to the Royal Speech, was resumed in the House of Commons last night. — Sir Michael Hicks-Beach said that within the limits of the Union the Government would do their utmost to promote the prosperity of Ireland.—The Marquis of Hartington said he approved the appointment next session of a Commission of Enquiry into the land question. The country, he said, required rest. His Lordship promised to fairly consider the measures brought forward by the Government.—In the House of Commons this evening, Sir James Fergusson, Under-Secretary for Foreign Affairs, confirmed the fact of the deposition of Prince Alexander, and said that the destination of his Highness was at present uncertain. Sir James added that the British Government viewed the events now transpiring in Bulgaria with the gravest anxiety.—Sir James Fergusson said the Government had arranged with Russia for the dispersion of the Afghan Boundary Commission, and that the negotiations for the settlement of the Afghan Frontier would now be direct between the two Governments.

Sophia, 24th: M. Stamboulow has formed a a second provisional Government at Tirnova in favour of Prince Alexander.

Tirnova, 24th; Afternoon: M. Stamboulow has called out the Bulgarian Militia.—The movement in favour of the restoration of his Highness Prince Alexander is extending throughout the garrisons and the people of Shumla, Tirnova, Nikobolis, Widdin and Silistria.—The troops of Roumelia have also declared in favour of his Highness.—His Highness is now a prisoner on a yacht descending the Danube.—It is reported that his Highness Prince Alexander has landed in the Russian portion of Bessarabia.

Sophia, 25th: The rebel Government here has been overthrown, and M. Zankoff and others have been arrested.

London, 25th: In the House of Commons last night, Mr. Parnell, in moving an amendment to the address to suspend evictions in Ireland during the winter, warned the Government that their policy would lead to disorder and ultimately to a renewal of coercion.—Mr. Gladstone criticized the plans of the Government, which, he said, were dilatory and futile.—Mr. Gladstone will start from England to-day for Bavaria.—The Kermadee Group in the South Pacific, which comprises Macaulay, Sunday, Curtis and Esperance Island, has been annexed by Great Britain. The Group is situated about four degrees to the north of New Zealand.

Tirnova, 25th: M. Stambouloff in the name of His Highness Prince Alexander has proclaimed Martial Law, and appointed Colonel Mutkuroff to the command of the Bulgarian Army with full powers.

Berlin, 25th: A meeting will take place between Prince Bismarck and M. de Giers to-morrow at Franzenbad.

London, 26th: The overthrow of the rebel Government at Sofia and the arrest of the leaders is confirmed.—The exact whereabouts of His Highness Prince Alexander is still veiled in mystery.—In the House of Commons last night, Mr. Samuel Smith gave notice of an amendment to the address regretting the extension of our military operations in Burma, and hoping that India will not solely have to bear the expenses.—The reported murder by Kaffirs in Bechuanaland of Lieut. Bethell is untrue, as news has been received that he has arrived safely at Mafeking

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

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"London, E. C., July 24th, 1882.

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Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured: for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

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Per P and O Str *Ballarat*, 24:

For London—Mr and Mrs Ibbetson, Mr A H James, Mr Mackenzie, Mr Trevor, Miss Andrews, Dr Twynam, Miss Twynam, Mr Hubbard, Capt and Mrs Taylor, Mr A S Jameson, Mr Manchester, Mrs and Miss Leach, Mrs Bliss and 2 children, Mrs Wood, Col T Bell, Mr J H Fraser, Mrs Sherwood, Mr and Mrs Forster and 2 children, Mr Baylor, Mr P Belcher, Mr L Belcher, Col Johnstone, and Mr R Morrison.

For Brindisi—Col and Mrs H M Vibart, Mr J H W Arathoon, Col and Mrs Riddell, Miss Riddell, Mr P Wheeler, Rev A G Jones, Mr A Howlett, Mr T H Aplin, Capt Carew, C I E, Mr J S Chrystal, and Mr Hawkins.

For Venice—Mr James Tod.

For Aden—Mr Taylor.

PASSENGERS ARRIVED

Per P and O Str *Malwa*, 24:

From London—Mr and Mrs D Campbell, Mr D Picken, Mr D Christie, Miss Propert, Mr C Naidoo, Mr R Rosco, Capt Bason, Surg W Crooke, Surg C Walsh, and Surg W Squire.

From Malta—Mr Hudson, 5 ladies and 2 gentlemen.

From Suez—Mr J C Davis, Mr A Adams, Col Wilson, Mr C E Pitman, Mr C B Dunlop, Col and Mrs Mander, Capt Hext R N, Mr G H Farran, Mr T Rawlins, Mr Campbell Thompson, Major Sir G de Larpent, Mr Jas Smith, Mr Jas Duffus, Major J Hill, Mr A McK Smith, Mr and Mrs Rivett Carnac, Mr W G Bligh, Dr E DeSouza, Col Gowar, and Mr H Edward.

Domestic Occurrences.

DEATH.

WARD—Falkland Road, Bombay, on 24th August, Percival John, the beloved Son of Rebecca Rachel and John Benjamin Rodgers Ward of Igatpuri, aged 2 years, 2 months, and 12 days. Deeply regretted. (Madras papers please copy.)

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J. Setterfield, 17th Dec. 1886	18	0	0
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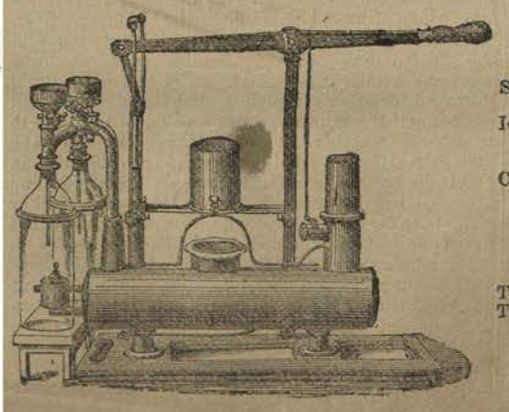

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